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A CHARGE
DELIVERED TO THE CLERGY
OF THE
Diocese of Quebec,
AT THE
TRIENNIAL VISITATION,
HELD IN THE
CATHEDRAL CHURCH OF QUEBEC,
ON THE 2ND OF JULY, 1851.
~~~~~  
BY GEORGE J. MOUNTAIN, D.D.,  
LORD BISHOP OF QUEBEC.  
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☞ Attention is requested to the few ERRATA following, some of which materially affect the sense of the passages in which they occur:—

Page 12, *second Paragraph*, for *afford the parallel*, read *affords the parallel*.

Do., *third Paragraph*, between the words *the water and the words*, acting in conjunction, *dele comma*.

Page 15, *line 20*, for *Greece*, read *Grace*.

Page 16, *in the note*, for *taken as an exception*, read *taken as an example*.

Page 17, *near the bottom*, for *apostacy*, read *apostasy*.

Page 18, *second Paragraph* for *controversies and discussions*, read *controversies and dissensions*.

Page 20, *in the note*, for *picturer*, read *picture*.

Page 36, *in the Note*, under head No. 5, for *Members of the English Universities*, read *Members [i. e. Members of Parliament] for the English Universities*.



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PUBLISHED AT THE REQUEST OF THE CLERGY.

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* * The following Charge having been considered by the author, too long to be delivered entire, it has been thought proper towards the Clergy, who requested the publication of it, to distinguish the passages which were omitted in the delivery, (although containing no matter but such as will be found to harmonize with the whole,) by placing them between crotchets.

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A CHARGE,

&c., &c.

MY REVEREND BRETHREN,

In being permitted, for the fifth time, to assemble the Clergy together in triennial Visitation,—it is, naturally the first subject which suggests itself for my notice, that we meet upon this occasion, as the Clergy of a reduced Diocese and have lost our connection with many valued brethren, as fellow-labourers in the same Ecclesiastical division of the Province. Three Sees of the Church of England are now established in Canada, the whole of which, then forming two separate Provinces, was comprehended within my own jurisdiction, when I was first called to the exercise of the episcopal office. Another See, since we last met, has been established, with very encouraging prospects, within a different portion of British North America, which, when it lay destitute of all such official supervision, was taken, some few years ago, into the range of my own episcopal ministrations. Farther subdivisions are in prospect, in Canada itself; and it is sufficiently apparent that these progressive arrangements do not more than keep pace with the advancing demands of the Church; and that the Church, even in Lower Canada alone, must have lost and suffered much, if one chief overseer,—not to speak of any conscious infirmities which may attach to the *individual* in the contemplation of such a task,—had had to deal single-handed with the charge.

* In one instance, namely between the Visitation of 1838 and that which next followed, an interval of *four* years, was, on account of particular circumstances, interposed.

The recent erection of the See of Montreal, of which the endowment has been provided by the liberality of Churchmen in England,—although it leaves to us a far more extended surface of country, has taken away from us, besides the larger half of the Clergy, incomparably the more advanced and flourishing and wealthy portion of Lower Canada, as it respects the Church of England population. In these points of view, it is, by many degrees, the more important section of the Diocese which has now passed away from my hands—and I am content—more than content, I am exceedingly thankful that it should be so, when I see to what other hands it has been transferred. The new Diocese of Montreal opens with the most highly promising auguries, and by the blessing of Him who *giveth the increase*, we may look forward to the advancement of the cause of Christ within its limits, by the ministry of the Church. We must feel it, therefore, to be a subject of congratulation, that the measure has been accomplished, which, as I intimated upon a former occasion of this nature, I still kept in view, while I retained personally, as my titular distinction, the stile taken from the See of Montreal. This title, as you are aware, originated in my appointment to act as a kind of Suffragan or Co-adjutor to the late venerated Bishop of Quebec; and upon his decease, fourteen years ago, I might have assumed at once, the title derived from the old See of Quebec. But the nominal See of Montreal was kept up, till the arrangement was brought about by which it was constituted, once for all, an independent episcopal jurisdiction.

The vine which the *right hand* of the Lord hath *planted*, we may well hope, is deepening her roots, from day to day, while she is *stretching out her branches* and will *bear fruit upward*, more and more, to the glory of that Lord and the good of his people. Yet, in the worldly aspect of the case, we have little to lift us up in heart, and much to abase us: Reserving here the consideration of some special circumstances which painfully affect the Church of the Empire at large, or which affect it in the same manner, within the Province of Canada in particular,—we see ourselves here, in this Diocese, a straggling, and, in many points of view, a feeble band: we may fix, in one instance, upon a Missionary, with a handful of followers and some little detached posts of duty to be occupied upon occasion,—who has to look more than a hundred miles in one direction, and something approaching to three times that distance in another, for the nearest fellow-labourers of his own faith—and although this is a peculiar case, we know

that it may be described, not, indeed, as the invariable condition, but yet as a characteristic condition of our clergy, to be scattered, often at wide intervals, over a vast extent of country, and to minister to flocks of slender resources—the people content or, if not content, compelled to worship in wooden Churches, perhaps standing, for years together, unfinished, unfurnished and unconsecrated, although in use—with no adequate provision for the education of their children, who are filling up the settlements and to whom we must look as the hope of the Church,—the means of communication and the accommodations of life all miserably backward, and the opportunities of intercourse with more favoured portions of the population, infrequent and impeded. We stand, at best, in disparaging contrast with the splendid endowments, the substantial provisions, the imposing institutions and the multiplied engines both of religious and political influence which distinguish the hierarchy of the Church of Rome. And yet we believe that all that proudly and wonderfully constructed fabric, and all its peculiar apparatus either of power or of fascination, are but (in an allowable variation from the original meaning and connection of the words*)—*res Romanæ perituraque regna*; and we know the utter fallacy, as we cannot fail to see the secular character of that test of the true Church which has been put forward by a celebrated Romish champion,† that amplitude, duration and worldly prosperity, should be found to concur as its characteristics. Let us, then, take courage, whatever be our comparative local insignificance, in the recollection of the question—*Who hath despised the day of small things? Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.* The advances which we have been permitted to make, are pledges to us that, if we keep our holy faith unproved and our lamp burning in the brightness of unalloyed Scriptural truth, our God has purposes of mercy to us and to his people by our ministry. Our Dioceses, we see, are multiplying; our own number of Missions has increased considerably, since we last met in Visitation; and our College, poorly as it is endowed, and destitute up to this day, among other wants, of the appendage of a Chapel, is most fortunate in its establishment of Professors, and has proved itself an efficient nursery for the Church, having sent forth, since it was opened, not seven years ago, twenty-one

* It will be remembered, that the *res Romanæ* are set by Virgil in the original passage, in opposition to the *peritura regna*.

† Bossuet. This is quoted from memory.

young men, who went through their course of preparation for the ministry, in whole or in part within its walls, and who, collectively regarded, are labouring in the field of the Gospel, with decided fidelity and effect. We have had small but valuable additions to our number, from home—and we have youths of very excellent promise now in training within the institution just mentioned.

It is difficult to make mention of any of our Collegiate Institutions in the Province, without pausing to admire the wonderfully energetic and successful manner in which everything has been put in train to repair, in the Diocese of Toronto, the loss inflicted upon the Church, the foremost body, in every respect, in that Diocese, after she had been dislodged and driven out by the hand of power, from her occupation of those halls of learning which it would have been happier for the country to have seen left in her hands, and in which she would have dispensed the advantages of secular education to all denominations alike.

If we look away from our own merely local interests, to contemplate the condition of the Anglican Church, as a whole, we encounter the same mixed and conflicting aspect of things. Our holy and venerated mother stands, as it were, before us *δακρύων γιλάσασα*: there are many circumstances to gladden her bosom and to enliven her hope,—yet her attitude is that of constraint and distress:—her sunshine is crossed by lowering and ominous clouds, her serenity disturbed by stormy agitations. The multiplication of her Churches at home, unparalleled in all ecclesiastical history; the vast extension of her labours abroad, with much actual fruit of a pleasing and interesting kind, of which the *Reports and Quarterly papers of the Society for the Propagation of the Gospel*, if we look no farther, themselves supply us with specimens; the planting of her standard,—“the meteor flag of England” in a sacred application of the words,—firmly set and auspiciously floating, in various and remote regions of the earth; the noble instances of munificence among her wealthier members, in the promotion of religious objects: the gradual yet effective reformation of some old abuses and the repair of many past neglects: the improved scale established of clerical attainments generally, and the more consistent and elevated tone given to clerical manners and deportment—the growing number of her genuine and intelligently attached disciples, than whom there are not more sound, stable, humble-minded, exemplary and benevolent Christians in the world,—these and many other

circumstances which might be pointed out, afford grounds of encouragement and matter of deep thankfulness to God. More than fifty years ago, a learned and pious divine of continental Europe, directing the attention of his son, then only seven years of age, to events which were passing upon the theatre of the world, used these remarkable words: "Behold, God has certainly great designs with England, and it is a mighty instrument in his hand, to establish his kingdom upon earth,"—the effect of which saying upon the mind of the child, resulted in his passing over, after his College course, to England and proceeding, in the service of the Society for Promoting Christian Knowledge, as a Missionary to India.* How infinitely more marked and multiplied have been the indications, since that day, of the high and solemn vocation of the Church of England in propagating the Faith of Christ over the world! How little must we be either alive to our own responsibilities or aware of our privileges as Ministers of that Church, if we do not intimately feel and practically recognize the eminent application to ourselves, in that capacity, of the Redeemer's solemn words: *Ye are the salt of the earth:.... Ye are the light of the world. A city that is set on a hill cannot be hid:—* your office is to preserve from corruption, the mass in which you mix, and to dispense by your ministry, the light of divine truth in a world darkened by sin and error: and, in the execution of this task, you occupy a position so conspicuous that, as the success of your faithful labour will redound, far and wide, to the glory of God, so your failures and deficiencies will bring shame upon your heads and damage to the cause entrusted to your hands.

My Reverend Brethren, it is by this estimate of our task and by a survey of those encouraging particulars to which I have adverted, but, above all, by our *faith* in the presence of God with his Church and his protection of her interests, that we must be sustained in the contemplation of evils and difficulties, on the other side, which else might make our spirits sink within us. Things might be, (as they often have been,) incomparably worse—the struggles of the Church incomparably more severe—her prospects incomparably more gloomy and menacing, and yet all would not be too much for God. She might be overrun by the rankest weeds of error; she might be outrageously persecuted and seemingly prostrate: and yet destined to revive in

* See Abstract of Reports and Correspondence of that Society, from the commencement of its East India operations, in 1709, published in 1814 page 681 & seq.

greater lustre than before. But whatever may be the character of that crisis which appears to be impending, we cannot conceal from ourselves that the difficulties of the Church are actually severe, and that many adverse occurrences conspire at this moment to fetter her freedom and energy of action and, humanly speaking, to depress her confidence. With all the great things of which she is capable and which appear to be divinely marked out for her; with all the noble undertakings which she has in hand and with all the evidences of blessing which have rested, in many and marked instances, upon her endeavors, there are, nevertheless, points of view in which we are fain to apply to her case the words of the messengers in sackcloth who were sent, in the alarms of Jerusalem, to the Prophet: *This day is a day of trouble and of rebuke and of blasphemy: for the children are come to the birth and there is not strength to bring forth.* Strange and unhappy defections from our standard,—not, indeed, in any considerable number, compared with the whole body of our clergy and people, but most strange and most unhappy defections,—men hanging on and off between two irreconcilable systems, and seeming, in some instances, only to remain with us, up to a certain point, that they may the better work against us,—only to wait for that opportunity of breaking with us which will most effectually serve the cause to which they desert,—yet no vigor of power put forth within the Church, to arrest their proceedings or expel them from her bosom,—practices condemned by ecclesiastical authority, over which that authority appears, nevertheless, incompetent to exercise any efficient control—questions agitated which urgently demand a solution and a settlement by a presiding power within the community of fellow-believers and fellow worshippers, so constituted as to claim their free and full recognition and to challenge their acquiescence, and no recourse appearing but to a tribunal which, in the gradual revolution of affairs, has become mixed with elements absolutely foreign and susceptible of the case of becoming hostile to the system of the Church of England:—Men who find it convenient to call themselves the friends of the Church, making their clamorous appeal to a Government so composed, to interfere, with a high hand in our ecclesiastical concerns:—the State still pertinaciously refusing, after nearly a century and a-half for which this grievance has galled the neck of the Church, to permit to her the exercise of her inherent privilege, indulged to every other religious body under the whole circle of the heavens, of holding her own formal and deliberative conventions, for the regulation of her

internal affairs—and this the more signalized to view, because the General Assembly of the neighboring religious establishment of North Britain, sits, year by year, in solemn and dignified deliberation, under the sanction of the Crown—while, again, the Romish hierarchy in Ireland has been permitted, without molestation, to hold, with all pomp and ceremony, a conclave in which the presiding influences are those of a foreign power radically and essentially antagonistic to the constitution of England in Church and State:—Professed members of the Church and even men who, by their office, are sworn to be her champions, ill-affected at heart to her principles, making unscrupulous advantage of her troubles, and availing themselves of the alarm and disgust created by the traitorous desertions to which I have adverted, to create prejudice against those distinctive features of her system, as if they involved a dangerous approximation to Rome, which, in fact, are among the strongest barriers and the happiest safeguards of her Protestantism—and the general crowd of the world without, with that vicious, hackneyed, and common-place cant which utterly confounds the ideas and misapplies the terms of liberality and tolerance, ready to abandon all distinctive principles and to break down all barriers whatever in Religion,—these, my Reverend Brethren, are features of our case, which we must not shrink from contemplating as realities,—for realities they are—and sad realities enough.

[A remarkable exemplification of the manner in which the Church is hampered, when she is called upon to make provision for any exigency which may arise, or to devise any adaptation of her existing regulations which unforeseen circumstances may require, is found in the case of the arrangements put in train for facilitating the attendance of foreign Protestants upon her worship, during the Great Exhibition, in London, of the present year. Here is an occasion in which it is eminently desirable, for the credit of the British name, for the interests of Religion upon earth, for the benefit of souls, and for the honor of God, that the National Church at the Seat of Empire, should sustain the glory of the country *in Religion*, the *first* concern of man, and should conspicuously sanctify the whole scene by throwing wide open her stately sanctuaries, with every ample opportunity afforded to the *men of other tongues* who throng the proud metropolis, for uniting, each in his *own tongue* wherein he *was born*, in her pure and beautiful services, and receiving edification from her appointed teachers. Even to create a favorable impression of the national system of Religion, in so unpre-

cedented a gathering of strangers and one which may be regarded as pregnant with great consequences to the human family, is a point of high importance. But, there are laws of the Church, framed without the contemplation of any such conjuncture as this, which forbid the performance of the liturgy in a foreign language within any consecrated edifice.* And the Church, not being suffered to meet in convocation, has no power, no opportunity granted, to make so small an alteration as would be requisite for effecting the object in question,—as the consequence of which inability on her part, recourse is unavoidably had to the shift of opening service for foreigners within certain proprietary Chapels and unconsecrated buildings alone.

An incidental effect such as this upon the estimation and efficiency of the Church, is certainly to be lamented. Worse, however, far worse than this, is] the want at which I have glanced, not of any infallible tribunal, which, we well know does not exist and is not to be looked for upon earth, but of some tribunal which can inspire confidence and comfort in the bosom of the Church, when questions of a spiritual character and points of ecclesiastical obligation are to be decided.† Waiving here the attempt, which might be obnoxious to the charge of presumption, to examine, as to its own proper and legal correctness or incorrectness, the verdict rendered by the Judicial Committee of the Privy Council, in the celebrated *Gerham* case, and forbearing to speak otherwise than with all due respect of a body comprehending some of the highest Functionaries in Church and State, we cannot fail to see that in its mixed and anomalous composition—(anomalous with regard to the purposes which are here in question), it is liable to be such as can never command the reverence and loving acquiescence of devout and consistent Churchmen. And one very undesirable consequence which has followed from the recent memorable decision, is that there are many parties willing to embrace and eager to propagate the wholly false idea of its having been a decision favourable to the particular opinions, the

* See in the *London Ecclesiastical Gazette*, proceedings of the Society for promoting Christian Knowledge in December, 1850, compared with proceedings of the same body, in April, 1851. The hardship and the inconsistency of being encumbered by such a prohibition, appear the more strongly, when it is considered that in places where another language is the vernacular tongue of the people, as French in the Islands of Guernsey and Jersey and Welch in the Principality of Wales, a translation of the Liturgy into such language, is used.

† A few words were here added in the delivery, to make this sentence complete, after the omission of the foregoing passage.

maintenance of which had originally caused the appellant in the case, to be excluded from institution to his benefice, and in a manner, a triumph of those opinions: Whereas it was, in point of fact,—and this distinction ought on no account to be lost sight of,—simply a decision that the maintenance of such opinions by a Minister of the Church of England, was *legally permissible*, was capable in the eye of the law, of a construction suffering it to pass, according to the latitude which, more or less largely in different quarters, is considered to be indulged to the Clergy of that Church, upon some nicer points of controverted doctrine. It may, as I am disposed to believe, be safely affirmed, that not one member of the Judicial Committee, himself held the precise views in question or regarded them as exhibiting the most natural and obvious sense of the forms prescribed by the Church. Certainly we have reason to know, from published writings, that in exceedingly high quarters where the *legality* of such views was admitted and pronounced, there were private and personal opinions entertained, by no means of a similar complexion.

The views of the appellant in this case can hardly, indeed, be regarded as a fair sample of the opinions held by any particular class or school of divines within the Church, inasmuch as they conspicuously possess that character which, in modern phraseology, is described as *extreme*, and it scarcely appears to me too strong to describe them as *extravagant*. [I am far from intending to follow them in any portion of their details; but I conceive it to be particularly useful that we should observe the anxiety which was manifested,—surely in pointed and, as it were, studied opposition to the clear, strong, familiar and reiterated language of the Church of England,—to detach from the Sacrament of Baptism the character of a regular vehicle of Grace,—for the sake of escaping from which aspect of baptism, recourse is had to the necessity of *prevenient Grace*, in order to render the Sacrament efficacious. I am not seeking, as will be presently seen, to impose or establish the necessity of absolutely *confining* the term Regeneration to the effect of baptism; but you observe here that, rather than suppose that the Grace of the covenant of Christ can be conveyed by means of his own most solemnly instituted ordinance of baptism, in the name of the Father, the Son and the Holy Ghost, which forms a prominent part of his commission in perpetuity, to the planters and propagators of the Faith,—a Clergyman of our own Church resorts to the supposition that the child of Adam, in its state of nature, receives a prior and indepen-

dent communication of Grace, without which the Sacrament, although it is to be administered, will be a nullity. Why, then, any Sacrament at all? And must it not be, I would ask, painful and disturbing to the mind of the Clergyman, who thanks God, in every instance without exception, that the baptized child is regenerate, if he is never to know whether those words so addressed to God above, happen to be true or false—his only salvo being that, in the *judgment of Charity* the Church undertakes to thank God for that as true, which, according to the system here in question, is probably false, and at any rate false, if regarded as the effect of the ordinance just administered, though such is broadly and unequivocally declared as the view of the Church.

There are two illustrations which have been used in different quarters, to justify this very unsafe evasion, as I cannot help regarding it, of the force of plain and solemn words, neither of which, as it appears to my judgment, afford the parallel which they are adduced to establish.

First, it is said that in the case of adults, the Church uses the same language in the administration of baptism, although the Minister cannot possibly see into the heart of the recipient; and that, therefore, it is in the *judgment of charity* that such recipient is said to be regenerate. But it is to be observed that, in this case, the person officiating, if he does his duty, only administers the rite, after having become satisfied that the subject is in a prepared state to receive it. It is precisely upon the faith of that due preparation of heart and understanding, that he performs the act. And entertaining this persuasion, he believes that, the water, acting in conjunction with the spirit, the man is so born again—his new birth is so consummated. In the case of the adult these are the grounds upon which the regeneration of the subject is predicated:—in the case of the infant, there can be no grounds but in the simple effect of baptism.

Secondly, the language of the burial-service has been brought forward, in which the Church expresses her hope respecting the salvation of the deceased, although there may have been, (it is needless to say) very evident grounds of fear upon the subject. But surely there is a great difference between a loose and comprehensive kind of language referring to the condition of the dead who, in all their diversified shades of character and of religious preparation, had professed to believe in Christ and belong to his Church, and the language which applies to the direct and immediate effect of a particular ordinance of divine appointment. In the one case, we may make use of a standing

form of expression which, upon vague and indeterminate and, in fact, undefinable grounds, implies the existence of hope for the subject, without engaging or committing ourselves to any specific doctrinal consequence whatever :—in the other case, *we thank God* that the child *is by baptism regenerate* : we specify in a precise and formal manner, an effect which we assume to have been just produced by a sacrament.

It is also to be observed that, if the discipline of the Church were in force, in the manner contemplated by the framers of our burial-service, our Clergy would not be placed in the distressing embarrassment which they sometimes experience, in being called upon to use that service over persons who have dishonored their holy vocation as followers of Christ.* Persons who have been thus guilty in a manner sufficiently marked to be cognizable by a human authority, would, if due discipline were more than a name, be excluded from the communion of the Church; and would forfeit their claim if they should die in that condition, to the prayers of the Church over their remains. As matters actually stand with us, our Clergy are certainly constrained, in many instances, to admit a possibility for a hope, and to resort to the supposition of such a case as that described in the epitaph upon a man who was killed, upon the spot, by a fall from his horse :

Between the stirrup and the ground,
I mercy sought, I mercy found.

But it is known that there are scandalous cases, in which conscientious clergymen are prompted, at whatever risk of odium or of difficulty to be incurred by themselves, to refuse what they are constrained to regard as an inappropriate and even dangerous use of our burial-service.

Upon the subject of baptismal Regeneration, as upon all other theological points which produce agitation within the Church, it ought to be our study and desire,—not to embrace, at all hazards, and to follow to all lengths, the views of this or that party,—not to pledge ourselves, through every consequence, to a particular school, set or circle of divines, and to denounce as cowardly compromise or wordly accommodation, whatever more moderate course may offer itself, by which we can hope to promote a mutual approximation of divergent and distracted sentiments,—but, remembering that truth lies usually between extremes, to seek simply what is the truth, apart from all lurking influence of favorite prepossessions, or accidental effect of per-

* In the American prayer-book, other expressions have been substituted for that pointed language which our own Clergy sometimes find it painful to use.

sonal connections. In my last Charge, I stated that I did not conceive it possible, with any safety to our consciences or in any commonly honest use of words,—(in fact common sense and common honesty with the prayer-book in their hands may be left to dispose of this point,)—to minister in the forms of the Church of England, if we do not hold that the term Regeneration applies in a full and distinct and unqualified sense to the effect of baptism ;* and I took occasion in an appendix to that Charge, to shew, by an accumulation of extracts from different Confessions of Faith and from the writings of divines in different Protestant Communions, that the language of the Church of

* Having furnished, as I have here mentioned, a very explicit and ample exhibition, in publishing a former Charge, of the *language of the Reformation* at large relative to the effect of baptism, as harmonizing with the language of the Church of England, it may be useful to bring here under one point of view, some principal detached examples (familiar as they are) of the language of the Church of England herself, in her authorized offices and formularies, upon the same subject.

1. In the MINISTRATION OF PUBLIC BAPTISM OF INFANTS.

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that this child is *regenerate and grafted into the body of Christ's Church, &c.*

And then in the address to the Almighty himself,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to *regenerate this infant with thy Holy Spirit. to receive him for thine own child by adoption and to incorporate him into thy holy Church.*

2. In the MINISTRATION OF BAPTISM TO SUCH AS ARE OF Riper YEARS..

Beloved, ye hear in this Gospel [the former part of John III.] the express words of our Saviour Christ, that except a man be *born of water and of the Spirit*, he cannot enter into the Kingdom of God. *Whereby* ye may perceive the great necessity of *this Sacrament* where it may be had.

And farther on, after the administration of the rite, we have the same affirmation that the recipient of it is *regenerate*, with the same thanksgiving to God that he is so *born again*, as in the Form for the baptism of Infants.

3. In the CATECHISM,

..... by baptism wherein I was made a member of Christ, a child of God and an inheritor of the Kingdom of Heaven

And in that part of it which treats of the Sacraments,

....being by nature born in sin and the children of wrath, we are hereby [by the inward and spiritual Grace of baptism] made the children of Grace.

4. In the ORDER OF CONFIRMATION.

Almighty and everliving God who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins, &c.

5. In the ARTICLES OF RELIGION,

Art. XXV.—The general effect of Sacraments is laid down, and they are declared to be effectual signs of God's Grace and Good-will towards, *by the which he doth work invisibly in us, &c.*

Art. XXVII.—The subject of this Article is *Baptism*, and it is affirmed to be a *sign of Regeneration*, or new Birth, WHEREBY, AS BY AN INSTRUMENT, they that receive baptism rightly are grafted into the Church, &c.

England in this point, accords with the general language of the Reformation. But I stated also that misconceptions appeared to me to be sometimes created by applying *universally* to baptism what is said in Scripture, specially of the baptism of *adult* subjects; and that I saw no binding necessity for absolutely confining the application of the term to the effect of baptism, (although admitting it to be often most hurtfully used, and liable to be falsely applied in a personal way, in describing an ulterior work of grace, by those numerous persons who deal in morbid views of Religion, or who establish fallacious tests, ministering all too well to the spiritual pride of some religious *exclusionists*, of conversion and spirituality of mind).—I pointed out, upon that occasion, in what manner, the term might, *in itself*, be suitably and significantly employed to describe a process in the soul and a change in the man, long posterior to the date of his baptism; and necessary to a large proportion of baptized subjects; and I indicated some examples of Scriptural language which appeared to me to justify such an extension of its force beyond its manifestly proper application to our sacramental admission into the covenant of Greece. As this is a point of some importance, I have ventured to return to it now, partly for the sake of directing your attention to two or three additional texts* which appear to me rather remarkably to my pur-

If it can be thought that there is any ambiguity respecting the antecedent of *by the which*, in Art. xxv., it is removed by a reference to the Articles in Latin. And so of the *whereby*, in Art. xxvii.

6. In the HOMILIES.

Homily for repairing, keeping clean and comely adorning of Churches.

And shall we be so mindful of our common base houses, deputed to so vile employment, and be forgetful toward that house of God, wherein be intreated the words of our eternal salvation, wherein be ministered the Sacraments and mysteries of our redemption? The *fountain of our Regeneration* is there presented to us, the partaking of the body and blood of our Saviour Christ is there offered to us [the baptismal font and the Lord's table being, in these words, indicated.]

Second part of the Homily on Fasting.

For the order or decree made by the Elders for washing oftentimes, which was diligently observed of the Jews, yet tending to superstition, our Saviour Christ altered and changed the same, in his Church, into a profitable Sacrament, the *sacrament of our Regeneration or new birth*.

The sentiments of our Great Martyrs and other divines of the Reformation, as testified in their private and individual authorship, have been shewn, by different writers, to have been pointedly to the same effect.

* The texts to which I referred before, were John, i. 12, 13. I. John, iv. 7 and v. 1. Those, as well as the texts now brought forward, can hardly fail to have been urged in the controversies respecting Regeneration, although I do not, at the moment, remember any such particular use of them.

pose. As where we are told by the Apostle James, that God of his own will BEGAT us WITH THE WORD OF TRUTH ; by another Apostle that we ARE BORN AGAIN not of corruptible seed but of incorruptible, BY THE WORD OF GOD, in both which passages the word is spoken of as the instrument of Regeneration ;—and by another Apostle still, that *whosoever is BORN OF GOD doth not commit sin, for his SEED remaineth in him and he cannot sin because he is born of God*,—which last passage should, no doubt, be regarded as having so far a connection with baptism as *this*,—that, without baptism, we have no right to expect the Grace which preserves us from the dominion of sin—for *except a man be born of WATER*, (which we all know that the Church of England understands of the *water of baptism*) and of the Spirit, he cannot enter into the kingdom of God. It is implied, therefore, that the subject here described as born of God, is a baptized subject—yet that the expression *born of God* refers, in this instance, directly to baptism, can hardly be maintained—for no man will be found to hold that whoever has been by baptism regenerated in his infancy, cannot commit sin, (in whatever qualified sense that declaration is to be received.) It remains, therefore, that the expression *born of God*, being, it is needless to say, equivalent to the word *regenerate*, is susceptible of a use which has no direct reference to baptism. And it is remarkable how freely and how undoubtingly some of our best standard divines are found to employ the term Regeneration to describe a work of Grace posterior to the Grace of baptism, who, nevertheless, are perfectly clear and strong, and decided, in maintaining the Church of England doctrine of baptismal Regeneration, and applying to it the declaration of the Saviour, that to be *born of water* is an essential pre-requisite to our admission into the kingdom of heaven.*

The sermon of Bishop Bradford, upon baptismal and spiritual regeneration, published as a tract by the *Society for Promoting Christian Knowledge*, appears to me to possess a singular value, as affording to all reasonable parties the benefit of a mutually recognized comprehension in orthodoxy. Men who may entertain views of a stronger and higher colour respecting the effect of baptism than those represented by the Bishop, still ought not to exact from their brethren anything beyond his exhibition of the case,—because his language is very evidently—I think un-

* Whitby, in his Commentary, may be taken as an exception. Cf. his remarks upon John, iii., and upon the texts here cited from James, Peter and John, James I., 18. 1. Peter, 1, 23, and 1. John, iii., 9.)

deniably—reconcilable with the forms of the Church. In fact, if any man unreservedly admits that *there is a sense*—a sense accordant with the opening words of the Catechism, in which *Regeneration* describes the effect of baptism and that *in this sense* the term applies to every child who is lawfully baptized,—however freely he may use the term *Regeneration* in *another sense also*,—I do not see what we can insist upon more,—always supposing that, in that other sense, he does not employ it to describe anything in itself erroneous. And those persons, on the other hand, who would repudiate the explanation of the Bishop, upon any ground of its being objectionable to apply the word *Regeneration* to baptism, have so evidently no proper place in the Church of England, that we can only wish them as speedily as possible withdrawn from it.

I feel it necessary to observe that what has been here said with reference to the latitude permissible in the use of the word *Regeneration*, will not in the least serve to justify the views held by the appellant in the case before the Judicial Committee of the Privy Council. I think it will be seen by all persons not too far prepossessed to examine the subject with advantage, to have been merely by recourse to a sophism, that the maintenance of such views has, in any quarter, been conceived to be defensible by means of the adduction of passages from good authority in the Church of England, in which the word in question is used independently of baptism: For the question, in that celebrated case, was *not* whether the word could ever be used in a sense disconnected from baptism; but whether a clergyman using and sworn to abide by the forms of the Church of England, could be justified in refusing to acknowledge the word as describing a simple effect of baptism.]

It is matter, my Reverend brethren, for great thankfulness to God,—and you feel it, I am sure to be so,—that in this Diocese, although there are, of course, shades of difference among us upon minor points of opinion, there is no contention within the bosom of our Church,—no parties pulling one against another—no unwarranted practices, in any single instance, introduced in public worship—no manifestation anywhere of Romanizing tendencies. And we have to bless God that, since the contagion set in, within a certain circle at home, of apostacy to Rome, there has not been one such defection from the ranks of our Clergy, in all the North American Colonies. Nor has any impression of a character in the least degree conspicuous or formidable, been produced upon the laity of our communion within the same limits, by the agencies of Romish zeal. In fact when we

consider the prodigious resources and the eager and untiring spirit of proselytism, unfettered by such restraints as are recognized among ourselves, which distinguish the Church of Rome, together with the many favoring opportunities which she peculiarly enjoys for the purpose,—it is a subject of some wonder no less than of gratitude that so few of our people have fallen away to her standard. Very, very few indeed of any particular intelligence or note.*

We are, however, to remember, whatever local exemption we may enjoy from internal controversies and discussions, and whatever comfort we may take in having been preserved from alarming inroads proceeding from the quarter just mentioned,—we are to remember that we are part, although we may be but a humble and obscure part, of a great and important whole; and well may we feel in our own experience, with reference to what is here in question, that, *if one member suffer, all the members suffer with it.* If the heart is affected, the consequences are made sensible in the extremities; and, in every movement, in every struggle, in every crisis of the Church at home, we must feel ourselves here, identified with her condition. We must contribute our share in giving impetus to the advance of every desirable consummation in ecclesiastical affairs, or in gaining ground, step by step, towards the relief of the National establishment from any existing obstructions to its efficiency.

It had been my hope, and I had dwelt upon it with peculiar pleasure, that, upon this fifth occasion of my meeting you as we are now met, I should have been permitted to abstain from all contentious topics; and I had so planned my address to you, in some prospective imaginations, as to avoid all return to the subject of our duty in the maintenance of our own distinctive principles, or any thorny discussions of whatever kind. I had thought to confine myself to some solemn contemplations of our ministerial responsibility and debt of love to our divine Lord and Master, and some affectionate exhortations to a still increasing watchfulness and zeal in every department of our labours. And most gladly would I have here followed this course,—not only because I shrink, in a manner instinctively, from the commotions of controversy and debate, but because it is with great diffidence and self-distrust that I approach those difficult and complicated questions which now disturb the Church, and that

* I cannot forbear from recommending to the particular notice of all persons engaged in enquiries respecting the points at issue between the Romanists and ourselves, the Letters to M. Gondon of the Rev. Christopher Wordsworth, D. D., Rivingtons, London.

I assume the responsibility of guiding or influencing, so far as my official position is concerned in doing so, the opinions of my brethren upon the points at issue. Circumstances, however, according to the judgment which I have formed of my own duty, have forced upon me a different line of proceeding. Of these there are some which I have already noticed, and there remain others which I cannot pass without remark. *Without are fightings, within are fears.* The Church is surrounded by adverse influences abroad; and within, although, as a Church, she is still thoroughly sound at heart, and never, upon the whole, and balancing all considerations which affect her condition, was in a more satisfactory state, we have had occasion to observe that she is *doubly in perils among false brethren*: for that, while there are those among her sons who would betray her to Rome, there are those, on the other side, who, holding their charge and commission under her warrant and eating her bread, would break down her bulwarks of ancient order and reverend authority, and would ungenerously make advantage of the natural excitement and the just alarm caused by the manœuvres and encroachments of those who manage the Romish interest, to create prejudice against both principles and observances which are genuine and most important characteristics of the Protestant Church of England,—characteristics, nevertheless, of which these, her own sons and servants, whose affections are not with her, desire to be rid.

It may be worth-while,—for it is of consequence that we should watch and understand the state of the public mind upon questions affecting the religious interests entrusted to us,—to advert to some few examples of the manner in which the Church of England, her constitution and her ministry, are treated by popular writers, disposed of by speeches at public meetings, and dealt with by certain religious persons and others associated with them in religious proceedings, who seem to have their own views to answer, in professing adherence to her communion.

We have all seen something, no doubt, of a history of England, by a distinguished living writer, which has had a vast circulation and been read with avidity by all classes, being published in a variety of forms. So far as I have had opportunity of becoming acquainted with it, that history, if not written with the very object rather of advocating a particular set of political principles than of sifting out historical facts and recording them in their simple reality and truth, has been put together with a strong bias of this nature, acting, unconsciously to himself, upon

the mind of the author. I do not wish to speak the language of harshness, and, certainly it can very little concern *him* how he is spoken of upon this occasion, at all—but it did not, by any means comport with his views to give a favorable picture of the Church. And the language of the world will *always* be something very different from the language of the Church of God. Yet it could hardly have been anticipated that a man of high reputation, of eminent gifts, of full and varied information, enjoying the most extended opportunities of research, would have so far suffered his prepossessions to operate in the execution of his important task, as to forfeit, in all just estimation, his credit as an historian upon *that* subject which is the first concern of human life, the subject of Religion. It is not likely, perhaps, that, twenty years hence, very much will be heard about this book—but, for the moment, it has its run: everybody reads it everywhere; and it is probable that a very large proportion indeed, of the persons who do so, receive from it, without question, their impressions respecting the foundation of our Episcopacy according to the views of our Reformers, the relation established, in our Reformation, between the Church and the State, and the character of the Clergy and Gentry of the Church, in certain periods of our history since that memorable epoch. To whatever extent such an effect may have been produced, it has been a serious mischief to the Church of God. The notions which are propagated in this history, floating up and down the public mind in the semblance of recognized facts,—friends and enemies alike are led to receive false ideas of the title of the Church to respect and veneration: they misconceive *what the Church of England is*, as a body constituted to carry on the work of the Gospel upon earth; and what she has been, as a body, actively engaged in the performance of that work. The extraordinary inaccuracies and misrepresentations into which the author has fallen, upon the subjects here in question* may almost be entitled to a place in the *Curiosities of Literature*, if any farther series of that collection should come forth; and will be found convincingly exhibited in two publications, both of very moderate price and bulk, which I am

* One of the most extraordinary features of the case is that the author, in a manner not very unlike the proceeding of the Innkeeper, described in the Spectator, who, by a few touches, made the likeness of Sir Roger de Coverly, upon his sign-board, serve for the Saracen's Head, appears to have met with a picturer of parties assignable to his own school in politics and religion, which supplied such a representation as he desired to give of those belonging to an *opposite school*—and he has accordingly, *mutatis mutandis*, given it as the portrait of the latter.

desirous of recommending to your attention and through you, my Reverend Brethren, to the attention of others. 1. *The Reformers of the Anglican Church* (compared with the account given of them in the history in question,) by E. C. Harrington, M.A., Chancellor of the Cathedral Church of Exeter; and 2, *The character of the Clergy in the latter part of the Seventeenth Century*, (as compared with the same history) by Churchill Babington, M. A., Fellow of St. John's College, Cambridge.†

The kind of estimate which is formed in the world—the religious world, in this instance, but the religious world has its points in common with the world in a more comprehensive sense,—of the principles held and acted upon by consistent Churchmen, appears conspicuously in the account of a Public Meeting in London for the Missions of the Church of Scotland, where a speaker holding a most commanding position in Society and offering to the meeting certainly some just and excellent remarks of a general nature, takes occasion to speak of the Church of England. He treats as characteristic of a tendency to Romanism, the strict maintenance of episcopal principles in the Church, adding these words :

"The principle which led to the withdrawal of sympathy" [with non-episcopal communions] "is that a uniformity in adherence to a certain outward priesthood is of greater importance than concurrence in a unity of doctrine : greater importance, I mean, as constituting the character of co-members of one common Christian Church."

Now, here is precisely the chord touched which is calculated to meet its response in the breasts of a popular Assembly—yet I would ask you only to consider the words closely and to pronounce whether it is not essentially a fallacy which they present—for the question is not at all between the *comparative importance* of adhering to an apostolically constituted ministry, (called here a certain outward priesthood) and of concurring in unity of doctrine : the real question is whether if men hold as a principle, the episcopal constitution of the Church, involving and evolving the chain of the Ministry, it be not a violation or compromise of that principle to establish the equal recognition of ministries, one after another, resting upon a different foundation, and thus to alter the whole face of Church-order and unity, and to make them consist in something very plausible in the eye of the world, but very different from what is, in our persuasion, the safe and the primitive system. It is a mere *petitio principii* to

† The latest editions should be ordered.

assume that the consistent retention of our principles *admits* of this pliant accommodation and *then* to say that because we do not consent to adopt it, we make our adherence to a particular organization more important than our real or supposed identity of doctrine with other religious bodies ;—for if, in the meantime, the consistent retention of our principles, apart from all balancing of the *importance* of this or that consideration, absolutely and in itself *does not* admit of such accommodation, then, however important may be identity of doctrine and however highly we may appreciate it to ourselves, *cadit questio*—there is nothing more to be said upon the subject.

These observations may be illustrated by a supposed case in political life. A man who is the subject of a monarchy, and we will suppose him connected by office with his own government and attached to its institutions, may feel that the promotion of civil and religious liberty is of *greater importance* than the difference between a monarchy and a republic—and yet, living where these blessings are enjoyed, he would be withheld from uniting with an association professing to advance them, which, should directly do prejudice to the monarchical principle.

It is a remarkable feature in that estimate of things in Religion which is popularly described by the name of *Liberality*, that the Anglican Church is, at least within a certain circle of religious denominations, the only religious body whose particular principles this generally complaisant liberality does not respect and to which the benefit of such liberality is, in fact, denied. Men may, at pleasure, part off from our communion, manifestly by that separation condemning us :—to find fault with their doing so, is held to be the height of illiberality—but if *we*, from attachment to our principles *hold ourselves apart* from bodies *so parting from us*, and condemn their more than implied condemnation of us, no similar allowance is made for our prejudices or peculiar views. We find no mercy : but are set down at once as intolerant bigots. The reason of this unequal measure dealt to us, if it were analyzed, would be found perhaps to yield a latent tribute to the value of something to be found in our system, which is not to be found elsewhere.

But the alarm and excitement to which I have adverted, as consequent upon certain unhappy apostasies from our pure and holy faith and upon the ill-omened encroachments of Rome, have developed a spirit and brought to light a set of opinions among professed members of our Communion, relative to the constitution of the Church, the commission of the Gospel-Ministry and the character of ecclesiastical authority, which vastly go be-

yond what I have thus far brought before you. At a great popular Meeting, held in London, of lay members of the Church of England, having reference to the causes just noticed, of disturbance in the public mind, and comprehending the object of invoking (although they did not gain this result,) the direct and arbitrary interference of the Royal authority,—i. e., in effect, of the Government as now composed of mixed religious elements,—with the proceedings of the Church, the following specimens of the sentiments entertained upon Church-matters appear (according to the newspaper report) in some of the speeches which were delivered.

I pass over the ridicule thrown by certain of the speakers upon the Apostolic succession; the slur cast upon the language of our own and the other reformed Churches, upon the subject of baptism, as if it were to be identified with the maintenance by the Church of Rome, of the *opus operatum*, in the sacraments; the groans and hisses and tumultuary movements of reprobation, with which,—in a religious, a Christian assembly, characterized as it ought to have been, by a devout, a meek, a charitable and an orderly spirit,—an assembly in which eminent and excellent Christian men did actually take part,—the names of certain of our prelates were saluted, who, whether they have justly incurred blame or not, in their manner of dealing with the errors of the time, would, I believe, lay down their lives at the stake, for the faith sealed by the blood of our martyr-bishops in the days of Queen Mary, and would have stood their ground with the seven confessors of our prelacy who were committed to the tower by the second James:—I pass over such an assertion as that the spiritual *liberty* of the Church of England was vindicated in the result of the Gorham case before the Judicial Committee of the Privy Council:—I pass over the reference as to a recognized standard, to Daubigné, the historian of the times of Luther, who, whatever may be his acknowledged merits in certain points, is found, in his ideas of Church-authority and the value and efficacy of Church-ordinances, most signally at variance with Luther himself,* and has appeared, in subsequent writings, to have corrected his own views in these particulars:—I pass over the recommendation of withholding support from Institutions,—notwithstanding any partial good which they may have confessedly effected and which may be made the ground of an appeal in their behalf and notwithstanding their

* In the notes appended to my last Charge (1848) I have given an extract from Luther, rather strikingly illustrating this difference.

being supported by Archbishops and Bishops,—which, according to the views of the speaker and his party, are not conducted upon sound principles—which recommendation, if I understand its object, is levelled, in particular, against those great Societies of the Church, without whose pious munificence and watchfulness, the Colonial Empire, at this day, would have been, in a manner, a vast spiritual waste and the mass of our people in this Province, instead of being fed, as they have extensively been, with the unadulterated bread of life, would either have been left without the very name of Religion among them or would have been absorbed into the population professing the faith of Rome. But I desire to draw your attention in an especial manner, to the declaration of one speaker, (the mover of the address to the Queen,) received, at this avowed Church of England meeting, with *great cheering*, that *there is nothing whatever vested in a minister of our Church which is not vested in other men*; and to the following declarations which proceeded from another:

“ I acknowledge the Queen, says the orator in question, and I believe that our Protestant Faith acknowledges the Queen as the supreme spiritual head of our Church,”—

now, observe, *not* because she is supreme over all persons ecclesiastical as well as temporal, in virtue of her being, in the Providence of God, the Sovereign of the realm, to whom, according to the Apostolic charge, we are all to submit ourselves, *as supreme*—not so—but because the Monarch, by a new and singular process of transmutation, is made out to be the impersonation of the democratic principle, or, in the speaker's own words—

“ because she is the representative, the embodiment, the executive embodiment of the whole mass of the laity who exercise, and always have exercised, supreme dominion in the Church of Christ since its first formation,”—

(this affirmation was received with *protracted cheering*,)—with more to the same or a similar effect.

My Reverend Brethren, if there are anywhere to be found among the Clergy of the Church of England, themselves, men who would echo such language as this, who would adopt and uphold such views as these, of their own vocation before God and the world, or suffer themselves, in a temporizing spirit of accommodation, to be carried along with such a stream of popular sentiment—they are, assuredly, not the men to be relied upon as the “ messengers, stewards and watchmen of the Lord,” if his Church is called to any arduous part:—if she be in perplexity, if she be in peril, if it be reserved for her that

men should ride over her head, and that she should go through fire and water : No !—we may then energetically say, and we may say it now ; No—

Non tali auxilio, nec defensoribus istis

Tempus eget.

I am not and never have been the advocate of any overstrained claims on behalf of the order of men to which we belong, or any extravagant views of ecclesiastical authority :—it may be sufficiently known to you that, so far as my poor testimony is concerned, I have uniformly and distinctly put forward, as furnishing the principle for our guidance in the execution of our charge, the maxims of the Word of God, *We preach not ourselves but Christ Jesus the Lord and ourselves your servants*, the servants of the laity,—for Jesus' sake—and again, *Not for that we have dominion over your faith—but are helpers of your joy*. And I have all along encouraged the introduction of what, in modern phrase, is called the *lay element*, in the operations of the Church. But when it is affirmed, in the midst of vociferous plaudits, by parties actually assuming to speak the voice of the Church of England, and moving the government of the country to take action in her affairs, that *there is nothing whatever, vested in a Minister of our Church which is not vested in other men*—and that *the whole mass of the laity exercise and always have exercised supreme dominion in the Church of Christ since its first formation*,—observe these words, for they include even Apostolic times,—we are led to enquire whether there really is no such thing indicated in the Gospel as a Ministry bearing a commission to dispense, from age to age, the Word and Sacraments of God, and to preside over ecclesiastical affairs. And when we find in that Gospel, the plain and undeniable account of such a ministry, with multiplied intimations of a provision for permanent authority and government in the Church,—an authority given, like the higher authority of the Apostles themselves, *for edification and not for destruction*, of which one of them declares, that if he were to *boast of it somewhat more, he should not be ashamed*,—and when we read, in the words of inspiration, that as they, the Ministers, on their side, are not to erect themselves into *lords over God's heritage*, so, with reference to spiritual matters, the charge is addressed to the laity, on theirs,—*obey them which have the rule over you and submit yourselves, for they watch for your souls as they that must give account*,—then it is time for us, in the comparison of all this with the principles upon which I am here taking the liberty to comment, to look whither we are tending ; and we can hardly come

to any other conclusion than that Churchmen who proclaim or who applaud such principles, would do well to pause and ask themselves *what manner of spirit they are of*; whether, in the heat and hurry with which they suffer themselves to be carried away, they are not breathing a spirit allied to the old rebellion of man's nature; and very remarkably akin to that which prompted the too memorable protest, (although I do not, of course, mean to claim for our Ministry, the power of Moses or the sacerdotal characteristics of Aaron,) *Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore, then, lift ye up yourselves above the congregation of the Lord?*

As clergymen of the Church of England, we should, indeed, be found in a false position—we should, indeed, be seen to stand in a strange and anomalous predicament, if we could think, for one moment, that such views of the Christian Ministry as these, are the views of men who *understand what they say or whereof they affirm*. For what is the Church of England? Is she not a Church asserting in the strongest possible manner, in a manner the most solemn which is conceivable, the Divine commission of the Ministry—conveying that commission and framing all her ordinances and appointments, upon the assumption that authority to govern the Church and to administer her discipline and to dispense the Word and Sacraments, is lodged in the hands of an Order of men, in its different grades, constituted from the beginning of Christianity, for that end?—a Church carrying upon her face, in all her formularies and all her offices, the unequivocal recognition not only of a regularly constituted Ministry, which itself would be utterly irreconcilable with the language here in question, but of that particular Apostolic Ministry which she enjoys in common with some other branches of the Reformation? Consider only some two or three examples. Consider that in the *doctrinal articles* of the Church of England, where the Clergy are spoken of, as a body *indicated in the Word of God*, they are spoken of as *Bishops, Priests and Deacons*;* that the Preface to the Ordinal of our Prayer-Book opens with the declaration, that it is evident unto all men diligently reading the *Holy Scripture* and ancient authors, that from the Apostles' time *there have been these Orders* of Ministers in Christ's Church, Bishops, Priests and Deacons; and, in the Ordinal itself, it is said, in solemn

* This and some few of the remarks immediately following have, in substance and nearly in the same words, appeared in print, from my own hand before,—but not in any publication nor in any shape to cause them to be extensively circulated.

prayer to **that He has BY HIS HOLY SPIRIT, APPOINTED DIVERS ORDERS of Ministers in the Church, under warrant of which Divine Institution it is that we proceed to confer the powers assumed discriminatively to attach to the respective grades of this Ministry.** Consider that, in precise accordance with all this, it has passed into the settled principle* and perfectly understood practice of the different branches of our Church in England and her Colonies, in Scotland or in foreign America, not to allow, under any circumstances or upon any pretence, the admission within their pale of any ministrations but those of clergymen ordained by Bishops who derive their authority, in an unbroken line from the original fountain-head. And what is the language upon the same points, of the most saint-like among our *Masters of Israel*, the deepest of our learned theologians, the most illustrious of our Protestant champions, of differing shades of opinion, perhaps, upon some other questions of theology,—the Jewells, the Hookers, the Halls, the Chillingworths, the Taylors, the Andrews', the Barrows, the Beveridges, with an array of other bright constellations and a continuous galaxy of luminaries, which gem and mantle our Anglican firmament?—what, to take an example from one of those here enumerated, whose great work on Ecclesiastical Polity has been called, by a distinguished scholar of the last century,† “the everlasting possession and the impregnable bulwark of all that this nation holds most dear,”—what is the challenge addressed by Hooker to the defenders of a non-episcopal Communion? **WE REQUIRE YOU TO SHEW BUT ONE CHURCH UPON THE FACE OF THE WHOLE EARTH THAT WAS ORDERED BY YOUR DISCIPLINE OR NOT ORDERED BY OURS, THAT IS TO SAY BY EPISCOPAL REGIMENT, SITHENCE THE TIME THAT THE BLESSED APOSTLES WERE HERE CONVERSANT.** Or what, again, are the grounds, which, within the recollection of living men, have led three hundred or more ministers of other denominations, in the United States of America, through the process of patient search and often of most painful struggle, to seek repose in the bosom of episcopacy, and so to minister under what they then first felt to be a thoroughly satisfying and indisputably assured title?‡

My Reverend Brethren, one of two things must be the conclusion which we reach in the survey of these questions: Either

* The rule is strictly and expressly laid down in the Preface to the English and American Ordinal.

† Mathias, author of the *Pursuits of Literature*.

‡ See Appendix.

the principles which our Church affirms and acts upon, respecting the Ministry, are a mere fable and fictitiously founded pretension—or they are a solemn and important reality. In the former case, we make a figure sufficiently unhappy and if we consent to remain in the exercise of our ministrations, must do so; (unless we are callous against such impressions) not only under a painful sense of moving in a system which constantly jars against our private sentiments, but under a consciousness of something not far removed from the degradation of being tricked out in false colours. In the latter, we have a responsibility lying upon us before God and man, far higher and more sacred than that of mere religious teachers whom this or that particular body of believers may have agreed, for their convenience, to appoint in that capacity, or to follow as finding them so appointed. And it is upon this elevated ground and behind these strong defences, that, *with the sword of the Spirit* in our hands, *which is the Word of God*, we must make our stand against the aggressions of Rome. Never, most certainly never, by exhibiting a promiscuously assorted aggregation of sects of which we consent to be called one, to constitute the Protestant Religion as distinguished from that of the Church of Rome. [Independently of the obvious consequence that by this proceeding, we voluntarily identify ourselves before the world, with some of the worst and most dangerous forms of religious error, (such as abound in some parts of this very Diocese,*) including the absolute rejection of vital and essential truths,—nay with every conceivable form of error which is held by men repudiating the Romish faith, and thus that we, in a manner, become parties to the recognition of opinions against which we are as much bound to be *Protestants* as against the dogmas and the practices of Rome herself,—independently of this most important consideration, how does the very fact operate of presenting the cause under an aspect of division, without order, without coherency, without limitation or even definition of the power to manufacture ministry after ministry and to set up altar against altar,—without any such common understanding of the Bible, as can bring men to range themselves under one rule and in one disciplined body? Is not this precisely the triumph and does it not preeminently constitute the strength of the Church of Rome? Are we not doing her work, serving her interest, aiding her proselytism, when we would merge ourselves in a confused chaos of sects, *without form and void*, and self-complacently sooth ourselves, the while, in what I cannot, according to my

* In one part of this Diocese, there are to be found within the small compass of a single township, nearly a dozen sects; some of them entirely unsound in faith and others holding the most extravagant tenets.

own convictions, describe otherwise than as the unhappy illusion that *because* men may differ in matters of mere form, ceremony or local usage, in Religion, and still agree, as brethren, in the reception of essential and saving truth, *therefore* it is quite immaterial and to be acquiesced in as a matter of course,—truly a most unapostolical acquiescence,—that they should break off, *ad libitum* and *ad infinitum*, setting up new standards, devising new systems and creating independent organizations, all founded,—for upon what else can they be founded?—upon the imputation of such grave defect to the body, whatever it be, from which they part, as dictates a necessity for separate communion: Immeasurably outgoing the parties and distractions condemned by the Apostle, when men were for ranging themselves under the standard respectively of Paul, of Apollos or of Cephas; and utterly losing sight of his earnest injunction there there should *be no divisions* among believers,—that they should *all speak the same thing* and all be *perfectly joined together in the same mind and in the same spirit*. If we were in the pay of Rome, we could not better advance her cause than by encouraging the pliant easiness of principle and disjointed laxity of practice upon these points, which now hold so extensive a sway in the world,—and by echoing the cant of the common press which makes a sectarian temper and a carnal spirit of division chargeable not upon those who create and foster schism in the body, but upon those who resist it and stand aloof.] It is an ascertained and instructive historical fact that when England, in the frightful troubles of the great Rebellion, was deluged by diversified exhibitions of fanaticism, all fiercely opposed to the established Religion, (but certainly differing a great deal from the dissenting sects of our own day,) the watchful and sagacious agents of Rome* were so perfectly aware that the Protestant assailants of the Church of England were among their own best friends, as being assailants of the great fortress of Scriptural faith, as actually to assume the mask of fanatical preachers and to hold forth in the pulpits occupied by dissent. And, at this day, if we have in any measure to thank the Romanizing party in our own Church, for the recent aggressive movement of the Papacy,† (which however is quite sufficiently

* They were Jesuits. See, *inter alia*, Dr. Wordsworth's Letters to Mr. Gondon, end of Letter 8, and Massingberd's English Reformation, chap. 26.

† The real character of this interference (independently of many other strong and decided grounds upon which it ought to be withstood) appears to have been set in a correct light by those who have supposed the case that the Sovereign of England should undertake, without consulting the Pope, to erect sees in the Roman States and appoint Bishops to them, with titles under Letters Patent, taken from different cities in those States, for the benefit of British residents in Italy.

accounted for by the policy of the Imperial Government for the last twenty years and, beyond question, mainly attributable to this latter cause,) it is also to be remarked that, going a little farther back, these Romanizing tendencies themselves will be found to have been engendered and enlarged by the overspreading irruption of those loose and latitudinarian notions respecting unity and order and observance of rule and primitive precedent, which give a shock to many well-constituted minds; and, where there is not a fast root of love to the Scripture and discerning faith in Christ, tend to drive men into the arms of a Church,—shutting their eyes to her monstrous and accumulated errors,—who promises them relief in the particular point in which they have been wounded.

When, therefore, there is any discussion, as there is now in England, respecting a *comprehension*,—any scheme agitated within the Church, which has for its object, or among its objects, the union of Christians attached to a variety of denominations, we ought to know in what it is meant to consist, and what are the principles upon which it is to be based, and by what authority it is to be carried through. A comprehension in one, of all these divided flocks, for whom *the good Shepherd* who gave *his life* for them, prayed *that they might be one even as He himself and the Father are one*,—this is an issue for which every Christian bosom must ardently yearn, and every candid and considerate man must be prepared to make the utmost concessions and sacrifices which conscience and reason will permit. Nor is there anything to withhold us from the admission that there are changes which are called for, in the Church. But it is something worse than merely visionary, to conceive of Christian unity as of a compact among religious bodies, having, on account of the divergences of religious opinion, a separate existence and a separate ministry, each from the other, to act together to certain effects and to league themselves in a combination under any such name, for example, as that of the *Evangelical Alliance*. Such a notion as this of the Church of God, or partaking of this character, is, with the practices resulting from it, something unknown to the primitive ages of Christianity—in fact, quite peculiar to modern times—but it now passes with acceptance, in a multitude of quarters, because it happens to prevail in the world; and most men take things as they find them:—it is, to a very great extent, in that portion of the world with which we are more immediately concerned, the *reigning system*; and the same class of minds which acquiesced for centuries, in the universal sway of superstition and ecclesiastical tyranny, acquiesces in the reigning system now.

[A fusion, however, into one, of bodies continuing separate upon the very ground of their having differences which require and can serve to justify a separate Ministry and a separate Communion, is a practical paradox, and upon the face of it, a contradiction in terms. If matters are in a state, among the several parties, to admit of such a fusion, the grounds of separate communion must have ceased. We find, in the neighboring republic, a Baptist and a Congregationalist Minister, officiating upon the same occasion, in the same place of worship—and this sounds, no doubt, in many ears, like Christian tolerance and charity : but to what does it, in reality, amount, if weighed in the balance of the sanctuary ?—Here is an ordinance of God in question : one party, according to his principles, believes and maintains it to be the purpose and pleasure of God that infants should be the recipients of this ordinance : the other, according to *his* principles, believes and maintains, that such a practice is a prostitution of the Sacrament :—what, then, is their ministering together, but a compromise, on both sides, of their principles and a mere worldly accommodation by which they sink what they believe to be important truth and rashly commit themselves with regard to their conscientious administration, according to their differing convictions respectively, of a divinely instituted rite ? Again, to take a stronger case, we may find in the same country, Ministers of one of the Presbyterian denominations, attending, by invitation, and according to the understanding of an established reciprocity in such solemnities, a Unitarian Ordination : nothing, in the eye of the world and according to the sentiments which are in fashion in this our day, could be more enlightened and liberal than such a proceeding : but in the eye of a Christian, who knows the wants and the wounds of his own soul before God, and looks for restoration and eternal life through sanctification of the Spirit and application of the blood of sprinkling to his heart,—who knows no other way of salvation than in the access, through Christ, by one Spirit, to the Father, and no other God as the object of his worship, than this Trinity in Unity,—it will appear, that the consent to such an interchange of religious compliments is all too hastily afforded, and that it involves something like a surrender, for the occasion, of the Faith of the Gospel.]

For myself, if, of myself, it be worth-while here to speak,—firmly as my principles and attachments hold me to the Church, I have always repressed, so far as may have depended upon my influence, a boastful, and, what, if the use of so familiar a term be here permissible, may be called a swaggering stile of Church-

manship, which more hurts our cause than helps it ; and far from regarding in any disrespectful light the non-episcopal National Churches, or indulging in any contemptuous feeling towards the separatists from the Anglican Church, I have, all my life through, intensely longed for their comprehension in one communion with us ; and the language which I have uniformly, and, perhaps, *ad fastidium*, with reference to those whom I was addressing, employed upon this topic, has been that of a disposition (as it would be easy here to shew,) to yield all which could be safely yielded, for the object, as well as to admit and deplore whatever faults and abuses within our own establishment, have contributed to the multiplication of dissent—hoping, at the same time, that the disciples of dissent will be sorry for the causes of complaint, and they are not small, which we have against them.

Supposing,—although I shall never see it in my own day and generation,—such a comprehension to be not only seriously agitated, but actually put in full train, there would be an evident necessity, *in limine*, of providing for the revival of Convocation, in order to deliberate upon the question ; and it must be quite needless to say that the Imperial Parliament as now constituted, could never be recognized as the authority to deal with the subject. There would be many details of which the adjustment would be a difficult, yet it might be hoped, not an impracticable task, and upon what are commonly distinguished as doctrinal points, the acceptance of the thirty-nine Articles would perhaps present no obstacle, with reference had to any religious bodies of whom the admission could be contemplated at all.—But it is plain that it must be taken as an indispensable basis of the whole negotiation to retain intact our three Orders of the Ministry and to restrict the conveyance of title to the Ministry, to the channel through which it has passed to ourselves and by which we shall continue to pass it on. This would, manifestly, be a *sine quâ non* : and even if it were possible for us, in consistency with our received principles, to admit of any deviation in this particular—what other rallying-point can any man indicate, by what other standard could it be calculated that Episcopalians and those whose ministry we regard as irregularly constituted, but who have, very generally speaking, loose and free ideas respecting the title to the ministry, themselves, could be brought to abide in agreeing to carry on together, the work of the Gospel ? Or in what other communion can it be thought by any mind unwarped by prepossession, that what may be described as the conservative principle in Religion, resides so

clearly as in that which we distinctively call the Church? It is true, I speak as an *Hebrew of the Hebrews*:—trained from infancy, by one who held and eminently adorned the office which I have been called to hold myself, and linked in many associations of life, and by many powerful and endearing ties, with our own venerable Church, whose whole constitution, system and ritual, as well as her peculiar influence in the formation of the Christian character, as seen in her truehearted sons and daughters, I regard with an attachment and an admiration, and a feeling of gratitude to God for the special blessing which I believe that he has vouchsafed to her, still deepening as I advance in life:—Yet if any man could really convince me that I am wrong in all this, and that these feelings and sentiments are mere prejudices of inheritance—or mere fruits of education and habit, which stand in the way of a consummation so devoutly to be wished as that here in question, and might bear to be sacrificed without sacrifice of principle, then I would cheerfully abandon them and *what things were gain to me, those I would count loss for Christ*.

[There are many prejudices on the other side, which appear to be gradually loosening themselves from the minds of men; and of which the disappearance or the diminution, may be taken, perhaps, as an augury that objections to our system which still remain, in whatever strength, may in like manner, one after another, yield to the action of time and the pressure of a favoring tide of circumstances. The representatives of those who, in past times, were rigid Puritans or Presbyterians have, in many places, familiarly adopted the use of the organ:—Protestants of all denominations, even those who seem the farthest removed from all which can correctly or consistently associate their worship with anything approaching to a *Catholic* character (in the proper sense of the phrase) or place it in harmony with ecclesiastical effect, are conspicuously ambitious of an antique and ornamental stile of architecture in the exterior of their religious edifices, and are found to delight in the rich effect of stained windows:—within my own recollection, the title of *Reverend*, once perhaps regarded at least with some suspicion, as being held in common with the Romish Clergy, has become the established prefix to the name of the teacher of dissent:—dissenting ministers are now everywhere called *Clergymen*:*—the *Meeting-house* has been first metamorphosed into

* In a legal and parliamentary, as well as in a properly ecclesiastical sense, it is well known that the word *Clergy* describes only the Ministers of a National Church.

a *Chapel*, and has finally evolved itself in the character of a *Church*. All these advances which we perhaps regard with a mere natural jealousy,—perhaps with a better-founded repugnance, as tending to exalt the pretensions and to favor the inroads of Schism and to aid in the obliteration of fences and boundaries which it is important to maintain in a sacred integrity and an inviolable distinctness,—are, nevertheless, in *another* point of view, to be hailed, perhaps, as happy prognostics. They may be the prognostics of an equal desire for assimilation and approximation to the Church, with the prospect of corresponding results, in points where there is a strong opposition to her principles and usages, but where the difference, between the opponents and ourselves, is not more marked than it once was in the instances already cited, in which dissenters have already manifested a disposition to differ from us no longer, but actually to adopt or imitate our practice.]

The foregoing remarks upon the distinctive claims and character of the Church, afford incidentally, a point of transition to the subject of the Clergy-Reserves—that little but precious and sacred patrimony, with the spoliation of which we are now threatened. In some Journals of the Province, which advocate this spoliation, the argument is made to proceed upon two assumptions—that the National Church of England is only one in the mass of sects—and that the State has no right to make endowments for the support of this or any other sect whatever, or to shew favor to any particular religious body. It is assumed therefore, (and the assumption is one which even in the common science of government, I will venture to call a profound mistake,)—that there is no difference whatever between the characteristics of a Church, which, not to speak of primitive government or a traced line of the Ministry, is the stable, settled, hereditary establishment of a country, bound up and identified with all its most venerated institutions,—no difference whatever between the propriety of providing for this and for any and every successive development of religious irregularity, which, under the force of particular circumstances, perhaps, with much mixture of pious intention, or from the mere love of something new and exciting, may embody itself in the shape of a Sect, and assume a distinctive name ;* and it is

* A writer in one of the religious newspapers of New York, passing some strictures upon the Form used in his own Communion, (the Dutch Reformed) upon occasion of celebrating the Lord's Supper, and, among other points, upon an admonition to "*all who are given to raise sects or mutiny in Church or State,*" to abstain from presenting themselves at the table, asks this question, "*Who would attend, if all who are given to raise sects should stay away?*"

farther assumed, and settled by a stroke of the pen, that the entire constitution of England, in Church and State, is fundamentally wrong. The voluntary system is represented as the true method of providing for the religious wants of the people,—special care being taken, however, to exempt (upon grounds which are quite incorrectly stated) the Roman Catholic Church of the country, with its enormous endowments, from the operation of this principle. I do not purpose to enter here into this argument.* If there is any occasion in which we can be warranted in plainly saying, that men who deal with public interests, betray at once a spirit of unfairness and an utter want of acquaintance with their subject, there is certainly room for such plain speaking here. And with respect to the proposed measure itself, for the confiscation of the Reserves, I cannot speak of it at all, without plainly denouncing it,—the only qualifying remark which I can make (and I am happy to make it), being *this*, that there are, no doubt, many advocates of the measure carried away by empty theory and plausible declamation, who would be sufficiently sorry to be parties to it, if they could see it in its true light :—A measure which cannot justly be characterised as otherwise than sacrilegious :—A measure which plainly involves a breach of public faith :—A measure inflicting the severest grievance upon a struggling and ill-provided Church, and robbing her of means to preach the Gospel (as she has faithfully laboured to do) to the poor, that class whose special claim is charged upon our attention by the Saviour, but who are specially overlooked in the working of the voluntary system :—A measure of which it may emphatically be said, that it is neither reconcilable with any Christian care for the spiritual interests and actually existing wants of the country, nor just, nor generous nor grateful—no, assuredly, neither generous nor grateful—for, see what ample revenues are, through the unprecedented easiness and indulgence of the British Government, enjoyed by another Church in the Province whose members have concurred in the desire to despoil us of our endowment†—and look at the renovated streets of this city, the ranges of building in an improved stile of comfort and appearance, which have succeeded to the desolations of 1845—

* See Appendix.

† There has latterly been a turn of the tide in a certain portion of the Provincial Parliament upon this subject; and since the Charge went to press, some very altered views have been exhibited in relation to it, in influential quarters.

whence were they, in a great measure, drawn, the resources which were made available for repairing the havoc of those awful conflagrations?—Did not the bulk of the contributions come from the hands of English Churchmen, and a vast proportion of them from within the very walls of English Churches, upon the appeal made, under the Queen's letter, by the Clergy of the National Establishment?

The successive steps which have been taken in this Diocese, or, in concert, by the Bishops of our Church in Canada, with the view of averting, if it so please God, this threatened mischief from the Church, are in part known to you and means will be taken for giving you information of all which has been done in this behalf.* Our Diocesan Church Society at the Anniversary

* I had intended to print, at length, in the Appendix, some of the documents to which reference is here made; but it will probably be sufficient to *enumerate* them here, from first to last, simply for the sake of making a record of the successive proceedings, which may serve to shew that, whatever may be the issue, the Clergy and Laity of the Church have not been inattentive to her interests or deficient, according to the means at their command, in the protection of her cause:

1. Having first learnt, upon my return in August last from the Missions in the Gulph, that the Legislative Assembly had addressed the Home Government in order to the confiscation of the Reserves, I addressed, on the 21st of that month the *Circular to the Clergy* which appeared in the September number of the Canadian Ecclesiastical Gazette.

2. The Bishop of Montreal having arrived to take possession of his Diocese in September, measures were taken in concert with him, for getting up *Petitions from the Bishop, Clergy and Laity of each Diocese, to the Imperial Parliament*, copies of which were, in this Diocese, sent round in October, to all the congregations within it, for signatures. In Quebec, the Petition was adopted at a *public meeting*, where the measure was very zealously and cordially taken up, and the Church-people of the Diocese, generally, responded in a similar spirit to the call.

3. In November I addressed a lengthened communication, entering into many details of matters connected with the whole case of the Church of England in the Province, to a member of the British Parliament who is a known and tried friend of the Church.

4. Early in the present year the *three Canadian Bishops* addressed *Petitions to the Imperial Parliament* from themselves alone, in their *Episcopal capacity*.

5. The same parties also addressed a *joint letter to the Members of the English Universities*, praying their support of the Petitions.

6. The same parties farther addressed a letter to His Grace the Archbishop of Canterbury, soliciting his special aid and protection in the matter.

7. On the 26th of May in the present year, I issued a *Circular* to the Clergy inviting, through them, the co-operation of the Laity by means of the *appointment of Delegates* to represent the *Lay interest* at Quebec, upon the then approaching occasion of the triennial Visitation of the Clergy, held on the same day with the Anniversary of the Diocesan Church Society.

8. The *Delegates, with the Clergy*, having met, on the day following the Visitation, a series of Resolutions was passed which were immediately afterwards embodied in the form of *Petitions from the Bishop, Clergy and the Lay-*

meeting of this day, will take up the question and pursue such action upon it, if it should be judged that farther action can be of any avail, as shall appear best conducive to the preservation of our rights.—And here let me take occasion to urge upon your attention the necessity of an earnest and vigilant and unabated prosecution of the work of the Church Society, in every corner of the Diocese :—for, threatened as we are with the plunder of our patrimony and having received the official intimation from the Society for the Propagation of the Gospel, of its inability to provide for any fresh demands whatever, in the field of Missionary operation within this Province,—where are we to look for the maintenance and extension of the Church, to what quarter are we to turn for supplying the spiritual destitution of our advancing settlements, unless to this Institution formed and fostered within ourselves ?—If we do not, heart and hand, every one of us, promote the cause of the Church Society, we may, humanly speaking, give up the cause of the Church. And if, in any locality, we cannot enlist the feelings of the people in favor of this Association, it is time for us to ask whether they want or have a title to enjoy our services at all.

Looking prospectively at the condition of the Church in the Colony, there is no one thing which I feel it more important to recommend to your zealous endeavors, than the immediate adoption of a system throughout the Diocese, of procuring **ENDOWMENTS** in land, for the maintenance of the Ministry and for other objects connected with the interests as well of our Religion as of Education under Church auspices. A project has been agitated which, if matured and practically carried out, may, by the divine blessing, be of infinite advantage to the country,—the project of gradually establishing schools in various directions, in a bond of Church-Union, to be affiliated to Bishop's College as the centre of operations.

My Reverend Brethren, we must not slacken in any effort of duty which is marked out for us,—nor omit to repair, if possible, any breach which has been made in the walls of our Zion, nor leave open and undefended any one point of attack, nor fail to turn to account any one point of advantage. We must *stand upon*

Delegates, both to the Imperial and Provincial Parliaments, and forwarded accordingly. And it was most highly gratifying and encouraging to witness the manner in which the question was taken up by the assembled representatives of the Church, at the meeting, and the zeal and good feeling manifested by the *Lay-Delegates* who came, upon the invitation of their Bishop, from different and distant parts of the Diocese, in many instances at the cost of much personal inconvenience, and discharged their part at once in an earnest and determined and a Christian spirit.

our watch and set us upon the tower and watch to see what the Lord will say unto us and what we shall answer, when we are reproved. We must not leave the reproach behind us, when we are called to our account, that we have neglected to do the utmost which was permitted to us, in this most critical stage of our affairs, towards laying a solid foundation for the future. And if it be our duty to contribute to the perpetuation of our holy faith by every wise and provident arrangement of a temporal nature, let us all remember that we can neither look for a blessing upon such endeavors as these, nor be engaged in directing them to their proper object—nor, in fact, if the effect which we anticipate beyond our own day, is to be of the same kind as that which we produce ourselves, be doing anything more than to throw all our labour away,—unless we have directly and ceaselessly in view, and that with a single eye, the glory of God, the benefit of souls, the rescue of sinners from perdition, the blessed extension of the kingdom of Christ. Least though we may be in that kingdom, we are, if we are faithful to our engagements, greater than one than whom, in his day, there had not been a greater born of woman: for it is in a more exalted sense and with reference to an actually accomplished atonement, with all its concomitant and consequent glories and all its train of expanded promises, that we indicate *the Lamb of God which taketh away the sin of the world.* Our vocation is to turn men from darkness to light and from the power of Satan unto God: to beseech men, in Christ's stead, to be reconciled to God: to preach the word, being instant in season and out of season, warning every man and teaching every man, publicly and from house to house. Our glory is to magnify the name of the Lord Jesus: our hope and reward, to present before God and the Father, at the last day, those whom we shall have been instrumental in winning to him from an ungodly world, slumbering in its danger and needing to be roused to alarm by the trumpet of the wrath of God, before it is prepared for the softer accents of love and peace, through the blood of the cross. In all the difficulties of the Church; in all the discouragements which we encounter, personally, in our ministry; in all the embarrassments arising from the politic machinations of our adversaries; in all the deficiencies and disappointments experienced at the hands of men who love the Church just so far as will not interfere with their love of the world; in all the oppositions of the carnal mind to the faithful prohibition of the word of life,—what have we to do but, putting on the whole armour of God, and, over all, taking the shield of faith, to enable ourselves to withstand in the

evil day, and, having done all, to stand? With such a charge committed to us and in such times as these, how earnest, how constant ought we to be in prayer!—how familiarly stored, as *scribes instructed unto the kingdom of God*, with the treasures of the word of life and how prompt to improve our opportunities for “such studies as help to the knowledge of the same!”—how mindful of the warning, in all our holy ministrations, *Be ye clean that bear the vessels of the Lord!*—how assiduous in every department of pastoral duty!—how conscientious in carrying out the whole plan of the Church in the training of the young, the formation of the disciple by the established course of ordinances, the care to preserve all salutary rules and to give their due and beneficial effect to all the reverential appointments and solemnities of worship!—how unfailingly observant of the admonition that no man,—no minister, above all,—*putting his hand to the plough and looking back, is fit for the kingdom of God!*—how devotedly intent upon the work entrusted to our management, the cause of CHRIST the Saviour reposed in our hands, so as to remember that it is for *this* that we LIVE, and for *this* that, if we were called to it, we should be prepared CHEERFULLY TO DIE.

A P P E N D I X.

The principle of the Apostolic succession,* which appears from the testimony, among many others, of Tertullian, to have been received as the rule of all the primitive Churches, is very well known to be so strictly maintained in the different branches of the Anglican Communion, that the Church in the British dominions and her daughter in foreign America, admit *without re-ordination* a Romish Priest who abjures his errors and is judged a meet person for the Ministry, but *re-ordain* a Minister passing over to the Episcopal from any other Protestant Communion, although he may have had no change to make in his opinions upon the points usually distinguished as doctrinal.

The Moravians strictly preserve the succession of their Bishops. The Vaudois, as appears from Mosheim, had the same Ministry, in its three Orders, before they contracted a sort of dependence upon the Protestants of Switzerland, which worked a change in their ecclesiastical constitution. Of the Episcopal branches of the Lutheran Church, that of Sweden with its Archbishop and thirteen other Bishops is believed to have retained the succession undamaged, although, if a judgment is to be formed from a late work of the Archbishop of Upsal,† the views which are entertained in that country, upon such points, are of a very vague description. It is interesting to find how closely this branch of the Church agrees with our own; its liturgy, its holidays, its distribution of the ecclesiastical year, its appointed portions of Scripture for successive Sundays, its exaction of

* Pp. 26, 27 of the Charge.

† Review of the Church of Christ by C. F. af WINGARD, D. D., Archbishop of Upsal and Primate of all Sweden. Translated into English by G. W. Carlsson. Rivingtons 1845.

sponsorial representatives in the administration of baptism, and its retention of the Apostolic ordinance of Confirmation, render the Swede and the Englishman in a manner mutually at home, not only in the general brotherhood of faith, but in the frame of their Church-Communion and the usages of religious observance. In fact even the non-episcopal Churches of continental Europe are, in these points, far more assimilated, for the most part, to ourselves, than to those who dissent from us in our own dominions.

I am prompted here to follow up some observations made and arguments used in the Charge, by an Extract from a sermon of my own, preached upon occasion of the Ordination at Quebec held on Trinity Sunday last, upon the text Is. vi., 8. (Those who may remember to have heard the sermon are aware that the *foundation and constitution of the Ministry*, were not the *chief* points urged upon the persons who were admitted to different grades in the pastoral office.)

"Let us pause, however, for a brief space, to consider the nature of your Commission,—the title which you have to shew, for acting on behalf of God. 'Whom shall I send....Here am I: send me.'—St. Paul having asked the question, 'How shall they hear without a preacher?' immediately subjoins another question, 'And how shall they preach, EXCEPT THEY BE SENT?'—They may be zealous and eager in the cause, and they may have a gift of speaking, and possibly other qualifications seeming to fit them, so far, for the task,—but how can they undertake to act as the accredited messengers of God, the immediate servants of the sanctuary, without a warrant received from unquestionable authority, and distinctly to be traced to a legitimate source?—since those can hardly be understood to convey a commission duly to others, in whom it cannot be made to appear that any commission resides. It cannot be supposed—I must not say this, for it is not only supposed but the supposition is fearlessly acted upon in a large portion of the Christian world,—but it cannot reasonably and rightly be supposed, that a party of believers, here or there, who may wish to have some new form of Religion, can, at any time, *originate* a ministry for themselves,—create a title, to-day or to-morrow, at their own pleasure, and give it to this or to that person, to dispense the Word and Sacraments of God. A man cannot give what he has not got. 'No man taketh this honor to himself,—the honor of ministering in holy things, but he that is called of God as was Aaron;—Aaron was consecrated by divine authority to his office, and in his person the succession of

the Priesthood was provided for. We must necessarily, therefore, if we view the subject with fairness and deliberation, go up, step by step, to the fountain-head, and see in what channel that stream has been continued which begins in the words issuing from the lips of Christ, *As my Father hath SENT me, even so SEND I you.* The commission which he gave to teach and to baptize being expressly extended to the end of the world, *Lo I am with you alway, even unto the end of the world,*—we see that it is a continuous and unbroken commission, and we must follow the chain, link by link, till we reach the original issue of authority. This, in the Churches properly called Episcopal, we are enabled to do;—it is well known that we guardedly maintain the rule and admit, within our own pale, no ministrations which do not carry such a warrant; and the very facts that, in all the changes and convulsions of human affairs, this principle of the Episcopal succession, has, from the earliest times of Christianity to our own, been received and acted upon in the Church, and the line of the Ministry, by the very recognition of this principle, safely preserved,—are evidences, to a candid and humble mind, that the thing has been providentially so ordered, and that the principle is not a human imagination. It has been passed down to us together with the sanctification of the first day of the week, the practice of infant baptism, and the rite of Confirmation: none of these observances stand upon the footing of express institution in Scripture, although all are agreeable to Scripture; and because they have been so passed down, we accept the passages of Scripture which inferentially favour them when compared with the *transmitted practice*, as the authority for *our own*. If, in the violent struggles of the Reformation, and the reaction which, in that memorable day, ensued upon the escape of God's people from the slavery of superstition and from the enormous usurpations of ecclesiastical power,—if it, then, naturally happened that many irregularities were engendered and many extremes were witnessed, the opposites of evils before existing,—we do not judge the parties who, not from their own act, and in some eminent examples, against their own wish, have suffered by those irregularities and those extremes. Their case is in the hands of God—and, although, if we are faithful to our privileges, our case is far safer and happier than theirs, yet, *individually*, beyond a doubt, there are many among them who are far higher in his favor than many of us. We do not, especially in the absence of express and formal institution, (see note A, at the end)—stand so stiffly upon exactness

of rule as to deny to others, however we may prize our own special advantages, the benefit of the principle, *The good Lord pardon every one*—(pardon is what we all want in drawing near, in any way, to God.)—*though he be not cleansed according to the purifying of the sanctuary.* But, there are two or three different points of view in which this question should be regarded. The case of men who have been unavoidably placed under a disadvantage, cannot be cited, as affording a plea or a precedent for those who wilfully make separations, or who needlessly take liberties in the Church. And, farther, the state of *individuals* before God is quite a *separate consideration* from the *effects flowing into his Church at large* from the *unauthorized creation or the irregular assumption of the Ministerial office.* And, although, if it were simply the multiplication of hands in the vineyard of the Lord, that we had to contemplate, we would say, with an adaptation of the words of Moses, *Enviest thou for my sake?—Would to God that all the Lord's people were prophets and that the Lord would put his spirit upon them,* yet where Ministries are multiplied at the will of man, and altar is set up against altar, and Christianity is exhibited as a disjointed and unsettled system before the world, there we see a plain dereliction of solemn warnings, found in the Word of God, and a deplorable hindrance to the progress of true Religion upon earth: the infidel scoffs at us; the heathen, the Mahometan and the Jew refuse to be convinced that the truth can be with with us: the Romanist exults over our discrepancies, and his errors are more strongly riveted upon his mind: even valuable men renounce our communion and are lost to us: and the resources of Protestants for the maintenance and extension of their Religion are often wasted and misapplied—in fact, it happens often in a new country, that because the settlers cannot act in concert and combine in one object in Religion, they are left destitute of any effectual provision whatever in spiritual things."

Respecting what is said in page 35, it will not be inappropriate to give here two or three Extracts from a pamphlet which I felt it my duty to put forth for circulation in print, but not for publication, under the title of *Thoughts on Annexation,*

about a year and a-half ago, when the movement upon that subject was at its height.

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"But *where*, after all" [this question follows upon a just tribute to the zeal and high character of the American Episcopal Church, with some notice of its remarkable progress and extension], "but *where*, after all, does the Church most flourish, in the United States of America, and in what Diocese have we witnessed, as it were, the focus of her prosperity beneficially affecting her character and interests throughout the Union? Is it not in the Diocese of New York?*"—and from what cause, under God, has that pre-eminent prosperity and advancement been derived?—Has it not been from the munificence, in that particular instance, of the Monarchs of England, the fruits of which are still enjoyed at the head-quarters of that Diocese, in the appointed course of divine Providence and in an auspicious fulfilment of the prophetic word of God that *Kings* should be the *nursing-fathers* and *Queens* the *nursing-mothers* of his Church? And have we heard none among the wisest of her Bishops, her Clergy, and her laymen of note, *deploring* the want of general endowments and foreboding darkly upon this very ground, for the years to come?"

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"A great many men may be found to pick up a set of phrases from popular declaimers and newspaper theorists and talk of the development of latent resource which would be brought out by the necessity of the case, and the new vigor of local effort, fettered no longer by an habitual dependence upon extraneous aid—but make the experiment—let them have *practically* to deal with the direction of ecclesiastical affairs—let them feel the responsibilities attaching to the *care of all the Churches*—put them at the helm—where will they provide for all that has been done for us here, as a *consequence* of our *connection* with England?—Where will they find, within the bosom of the Diocese, after settling, (if they can do *that*) the maintenance of the ministry, in a stable and satisfactory way, for some principal congregations, such overflowings of resource as will answer calls which do not come home directly to the individual, as will support a theological college, as will carry devout young men of slender means, through the course of their

* I think it wholly unnecessary to advert to any mere passing and accidental cloud over the affairs of that Diocese, which carries no manner of permanent damage, and has not forbidden the steady advance of the Church.

studentships, as will salary missionaries for rude, infant, struggling, back settlements, where the people can do nothing, as will help to build Church after Church in the woods?"

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"That our people, upon the whole, have not helped themselves upon the spot, as much as they ought to have done—that they must, and that very speedily, help themselves a vast deal more, or lose very largely, very sadly, in the enjoyment of religious privileges; *this* is what, far from wishing to disguise, it is my duty strenuously to insist upon, and, in its practical aspect, officially to enforce—but, we may leap into the arms of republican America, if we please—we shall not find, perhaps, that we have made a jump, once for all, into an easy, and comforting and advantageous position for the Church, and found, at last, exactly what we had been wanting—for, whatever may be said of the American Zion, where European endowments may remain to her, or where she happens to be located among the great marts of commercial wealth, there are, in other parts of that country, at least instances to be found of difficulty amounting to degradation, in the Church, which exemplify the working of the voluntary system*; and, one of her zealous Bishops, a highly popular preacher and writer, has published the fact to the world, that the congregations of his Diocese had so utterly failed to execute their formal stipulations for the maintenance of his office, as to throw him upon the charity of some kind members of the Church, out of his own limits, and, in fact, to make him a pensioner upon the City of New York."

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To this I may add, as being closely in point, a very brief quotation from the Appendix to my last Charge, in the explanation given of a measure which had been proposed in the Diocesan Church Society, *one* object of which measure was,

* It is known to all persons conversant in any measure with the early history of the Church, that the primitive voluntary system differed essentially and in principle, from a voluntary system which now finds its advocates; and was wholly clear of that vicious and injurious feature which makes the individual Teacher of Religion directly dependent upon the favor of those who are taught. The faithful contributed to form a common fund, under the circumstances of the times, the only resource of the Church, which fund was under the control and at the disposal of the governing authorities who located the clergy and assigned their stipends, employing an official and responsible agency to carry out the details. I could have adduced, if I had thought it necessary, many more illustrations which are anything rather than recommendatory in their nature, of the working of the voluntary system as it subsists in the United States of America.

"To secure the greater independence of the Clergy and to remedy one of the chief vices incident to the voluntary system, which is extensively felt and deplored in a neighbouring country,*—the subserviency of the teacher of Religion to those who are taught, consequent upon his being the *direct personal recipient* of the means of his maintenance, *from their hands*, simply according to their good pleasure.

I might have further illustrated the question, by mentioning the establishment, to help out the undertakings of the Church, in one of the neighboring States, of a *store*, or what we should call in England a *shop*, where miscellaneous articles for the use of the country-people were sold, which went under the name of the *Bishop's Store*.

I have before recommended for familiar circulation, where correctives of such a nature may be called for, two tracts published by the *Society for Promoting Christian Knowledge*, and sold at the Quebec Depository (now transferred to the Diocesan Church Society.) 1. *Church Establishments, lawful, Scriptural and necessary, by the Rev. Mr. Wilks.* 2. *Religious Establishments tried by the word of God, by the late Archdeacon Dealtry.*

The effects flowing in many parts of the American States from the want of a National Religion and of those provisions which attach to a recognized Church-Establishment, appear in some portions of the Thirty-sixth Report, (1850) of the *American Tract Society*. A few short Extracts are here given.

"Destitution, Error and Vice.

"Rev. Mr. P——, says:—B. is a mountainous town, and the only one in the county which I visited. It has no convenient centre for business or worship. *No house of worship is found in it.* In a school-house, in a remote corner of the town, there is evangelical preaching *once in four weeks*. Ardent spirit is sold in abundance, and freely drank, and profaneness is the familiar dialect of the people generally.

"In S. we found the people scattered, divided, and without stated preaching. Here is great need of a faithful and efficient minister to preach constantly. The town of H. contains only eighty families, and three-fourths of these have embraced some one of the forms of infidelity. There is here no evangelical

* I cannot forbear from here adverting to the term *hiring* a Minister, which is known to be in use, nor from mentioning the account of the system, once given to me by a respectable Dissenter, who did not, by any means seem to approve it himself,—“As to our Ministers, we keep them as long as we please, and quarrel with them, when we please.”

preaching but *once a month*. Universalism is preached. The state of society is deplorable. Sabbath desecration, drunkenness, railing, filthy talking, and blasphemy are prevalent. The piety of the few who possess serious religion is sickly and drooping, and some, who once professed religion have imbibed and advocate most alarming errors. The moral atmosphere seems to be tainted. 'Evil communications corrupt good manners.' *In several of the towns I have visited on the mountains no evangelical minister resides. In some, such a minister, a non-resident, preaches half the time.* Many who once believed in experimental religion, have embraced the views of Mr. Miller, or those of his followers. The washing of the feet of the saints, and the kiss of charity, are taught as duties, and *literally* practised as Christian duties. The Christian Sabbath is neglected, and the Jewish Sabbath observed by many."

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"Mr. P——, says:—I have laboured during the last three months in a very destitute and irreligious region of country. The town of R—— is doubtless the most perfect moral waste in the county, except S——. We found in R——, a multitude of poor, miserable, spirit-drinking characters, and the people generally infidels and Universalists, although there were a few very good people there."

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"Mr. C——, says:—The people in the town of D—— have but little regard for the Sabbath, or for the Bible; it is not an uncommon thing to see a large company of men out on the Lord's day, with their guns and fish-poles. But very few families attend upon an evangelical ministry."

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"MICHIGAN.

"Thirteen colporteurs have bestowed ninety months' labor on this state, have visited nearly seventeen thousand five hundred families, with more than fourteen thousand of whom they have held personal religious conversation or prayed. The sales have been limited on account of the scarcity of money, and amount to but eleven thousand volumes. Volumes granted, four thousand three hundred. More than three thousand two hundred families were habitual neglecters of the sanctuary, and a still larger number were destitute of all religious books except the Bible. Earnest appeals have been made for additional labor-

ers, and the Committee desire to reach without delay the scattered and neglected families of the entire state."

"The southern part of this county is thinly settled, heavily timbered, and most of the year the roads are very bad. The moral aspect of the field is appalling. *One town has one sermon once a month. Another once in two weeks, in the evening. In the six towns I have visited, the whole amount of preaching will equal the stated labours of one man. The people are mostly poor, and many families are but little in advance of heathenism. In two neighbourhoods the blessing of the Spirit has followed the labors of the volume enterprise.*"

[Note A.]

A divine commission, however, *comprehending the institution of baptism, and this commission made, in express words, perpetual* and then found to be received, understood and followed out practically in the Church, as delivered down from hand to hand, through the Bishops or chief overseers, carries an authority which it does look something like temerity to disparage or disregard. And all those who maintain the observance of the first day of the week, as of divine obligation, would do well to consider upon what grounds they can assert this obligation, which will not equally apply to the particular commission of the Ministry here in question.

✎ In the foot-note, p. 14, under the head No. 1, the following note appended, in the Prayer-book, to the form for the public baptism of infants, ought to have been added:

"It is certain by God's word, that children which are baptized dying before they commit actual sin, are undoubtedly saved."

By what process is this to be reconciled with the doctrine respecting *prevenient grace* as necessary to the salvation of particular baptized infants, the baptism of all others being supposed to be inefficacious?